he LUTHERAN

CHRISTMAS SONGS

Children prepare for the festival

Vol. 44, No. 11

DECEMBER 13, 1961

The Real Picture

WRITING Christmas cards can be a time-consuming and tiring task. This year my chore was brightened by an unusual card I found while I was searching for an appropriate one for a friend.

AT THE FIRST glance, it looked like a picture of several green branches of a Christmas tree, gaily decorated with tinsel and two colored ornamental balls. Up in the right-hand corner was a star, with its glowing rays shining down to illumine the branches.

Then closer inspection showed me the deeper picture portrayed by the artist who designed the card. The Christmas tree balls were shaded to reveal a of the earth. One showed the contir of Europe, Asia and Africa. The c depicted the North and South Amer continents. High above them in the the gleaming star sent forth its mes —the message of the Star of Bethle calling men to worship the Christ C

MAYBE OTHER EYES are too tired dim at the Christmas season to ap ciate the real message. The messag always with us, however. The Sta Christmas will lead men, if they will follow, to their Savior.

—MARTHA VAN IDERS

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

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PUBLISHED WEEKLY by The Board of Publication of The United Lutheran Church in America at 2900 Lane, Philadelphia 29, Pa. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Ma Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 2900 Queen Lane, Philadelp 29, Pa. Please allow four to six weeks for changes to become effective. To insure accura on changes of address, please include present address sticker together with your new addre

Subscription Price, $3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran C in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

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THIS WEEK . . .

● INDIA is far away, even in terms of present-day high-speed travel. There won't be such prompt reporting of the World Council of Churches assembly in New Delhi as there was in 1954 when the assembly was in Illinois. For the next three or four weeks we shall be printing round-up stories and pictures, although the assembly closed Dec. 6.

● FIRST ROUND-UP of New Delhi news this week, *"United in Diligence,"* is from reports we receive daily through Religious News Service and *Evangelischer Pressedienst.* Next week we shall publish the first story from Dr. Edwin Bracher who was the correspondent for *The Lutheran* at the World Council assembly. There were 300 reporters, photographers, and radio and TV personnel covering the meeting, the largest press corps at any event in India's history.

● THERE WAS a time when most Americans were Protestant Christians. Nowadays we have what we call a pluralistic society, in which various religious groups are considerably mixed up. This may make quite a problem for a Lutheran child growing up in a largely Jewish neighborhood, for instance. Audrey Wendland points out in *"Learn mercy, not prejudice,"* that in this situation a family must plan carefully to make its own home a training school in Christian faith.

● MERLE FRANKE of the staff of the ULC Board of American Missions has some ideas this week (*"Memorandum: Unsuccess story"*) on how to measure real achievements in a congregation's life.

● COVER PICTURE. Children of Pastor and Mrs. Frank L. Kirchner of Northbrook, Illinois, rehearse musical selection.

THE CHURCH IN THE NEWS

Further unity asked

The World Council of Churches had begun its 18-day assembly at New Delhi, India, with two dramatic events. One was the merger of the International Missionary Council into the WCC as its Division of World Mission and Evangelism. The other was the admission of 23 new member churches, including the Moscow Patriarchate of the Russian Orthodox Church. The additions brought council membership to 198 churches in 60 countries. The churches are estimated to have 300 million members.

After the opening sessions, the assembly settled down to study and worship. At one of the major public meetings held during the second week, Dr. Joseph Sittler, United Lutheran theologian and professor at the University of Chicago, called for a "fresh and urgent vision of the call of God to the unity of the church."

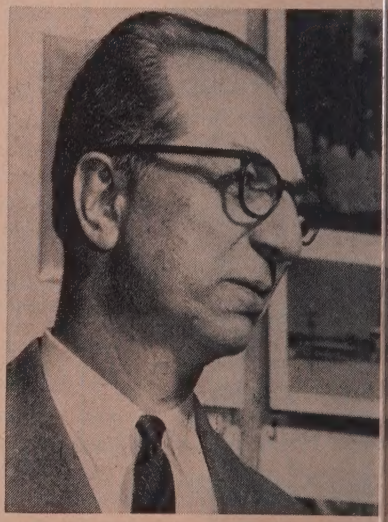
It takes a "definite historical threat" to thrust the church toward unity, Dr. Sittler said. "Doctrines are evoked, clarified, refined, given force and precision within the challenge of exact circumstance. The facts of history are the exciters of insight."

Today's world thrusts the church toward the unity that God has always manded, Dr. Sittler pointed out. He "contemporary Christology expanded the dimensions of the New Testan vision" could lead to unity that had "promise of divine blessing."

Council names new presidents

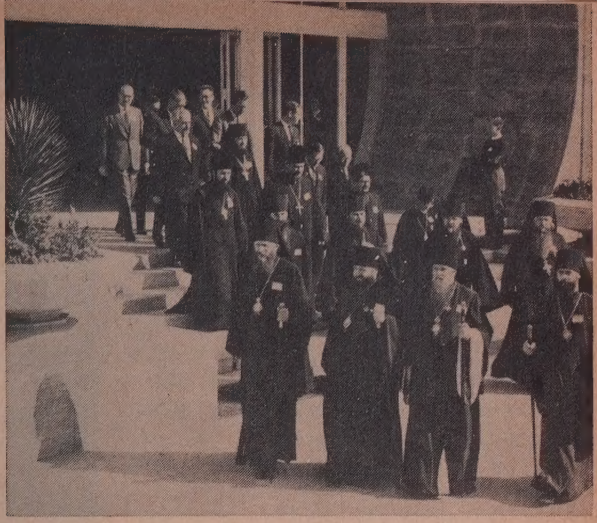
Two laymen were among six hono presidents selected to serve until the assembly in 1967 or 1968. They v Dr. Charles C. Parlin, Methodist le from New York who has long been ac in denominational and interchurch w and Sir Francis Ibiam, physician and cator who is governor-general of the E ern Province of Nigeria. Dr. Ibiam Presbyterian.

Other presidents chosen were Arthur Michael Ramsey, Archbisho Canterbury (Anglican); Archbis Iakovos of the Greek Orthodox Dio of North and South America; Dr. D G. Moses of the United Church of No ern India and Pakistan; and Dr. Ma



DR. JOSEPH SITTLER
History gives the push

SSIAN Orthodox delegation
es assembly hall at New Delhi
march in procession at World
ncil of Churches meeting. Rus-
Church was received into
ncil membership at assembly.



emoeller, president of the Evangelical
urch of Hesse-Nassau, Germany.

A 100-member governing Central
mmittee was also elected. Among 21
nericans on the committee are Dr.
anklin Clark Fry, United Lutheran
esident and chairman of the committee;
d Dr. Fredrik A. Schiotz, president of
e American Lutheran Church.

Delegation may visit Russia

A visit to Russia next summer by a
legation from the U.S. National Coun-
of Churches will be discussed in Mos-
w after the assembly closes, it was
vealed in New Delhi. Dr. Eugene Car-
n Blake, head of the United Presby-
rian Church; Dr. R. H. Edwin Espy
the NCC staff; and Dr. and Mrs.
uglas Horton of the United Church
Christ planned to go to the Russian
pital to make arrangements for an
merican delegation's visit. In 1956 a
oup of NCC leaders were guests of the
ussian churches on a similar visit.

Russian delegates attracted a lot of
tention but said little during the New
elhi meeting. In a press interview,
rchbishop Nikodim, head of the dele-
gation, said his church was not interested in contact with the Roman Catholics. Russians would never accept the doctrine of the infallibility of the Pope, the archbishop said, and they believed that "Rome's political activity is directed against our people and our homeland." It was up to the Vatican to improve relations if it wishes to do so, he said.

The Russian churchman praised the "brotherly spirit" of the World Council assembly. He said his church would work actively in the council's faith and order committees and that it looked forward to wider contacts with other Christians.

Orthodox group is biggest

Admission of four large Eastern Orthodox churches, including the Russians, made that confession the largest in the World Council. Only major Orthodox churches not yet affiliated with the council are those of Serbia and of Soviet Georgia.

Observers saw the increased Orthodox commitment to the council as especially significant in view of Roman Catholic plans to woo the Orthodox churches into

a Vatican-oriented world body through an ecumenical conference whose date has not yet been announced. One of the hopes of Pope John XXIII for "reunion" with "separated brethren" had been closer ties with the Eastern churches.

At previous council assemblies Orthodox delegates had issued separate statements stressing that true unity of Christendom could be achieved only through the Orthodox faith. No such separate statement will be issued at New Delhi, Archbishop Iakovos said, "unless it becomes an absolute necessity. The ecumenical spirit is catching on with all of us."

German church won't split

Communists had increased their interference in the affairs of the Lutheran churches in Germany's East Zone. Church leaders had been prevented from participating in the *Kirchentag* rally in West Berlin and from attending meetings of the Evangelical Church in Germany (EKID) of which they are a part. Only five of the 16 East Germans on delegations to the World Council of Churches' Assembly at New Delhi had been permitted to attend.

Last month East Germany's League of Evangelical Pastors, a pro-Communist group, had called on Lutheran congregations in the East to sever their connections with the EKID and to set up a separate church in the Soviet Zone.

In an interview at New Delhi, Bishop Moritz Mitzenheim of Thuringia called the league a "tiny minority." He said he strongly opposed any split in the EKID, even though the Iron Curtain made many activities difficult. "Inner unity in faith and serving love remains and deepens," the bishop declared. "The churches in the East Zone will remain members of EKID."

East Zone churches must not let th selves be pushed into a corner, Bis Mitzenheim continued. He saw their r sion in a Communist land as a ce from which the Gospel could be m effective, "a serving church which d not seek prestige but exercises cha a defender of the oppressed and an spiration to the voiceless."

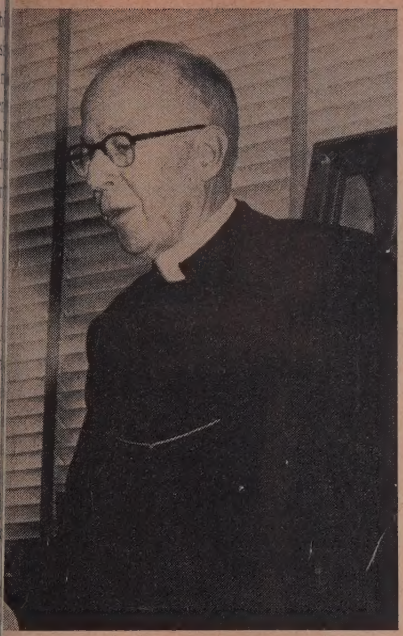
Birchers aid Reds, priest says

Roman Catholic bishops of the U meeting at Washington last month warned that "anti-Communist extrem were diverting attention from Red g in Asia, Africa and South Americ Their actions were "unwittingly aid the Communist cause by dividing confusing Americans," the bishops c tinued.

This month the Rev. Robert A. G ham, associate editor of the Jesuit wee *America*, took up the cudgels against treme right-wing groups. Writing in Roman Catholic periodical, he war especially against the John Birch Soci and its leader, Robert Welch. Using Birch group's own methods, "a perf case can be made out for the thesis t Welch himself is a Communist, so m has he helped the Red cause in the Uni States," the article asserted. The Bi Society "threatens to destroy the b of a solid, effective fight against cc munism carried on by such organizati as the FBI," it continued.

Sabotage is seen

The Birchers "regard with distru all Protestant efforts to "adapt Christi ity to the social problems of mod times," Father Graham wrote. They c fuse liberalism with socialism and co munism, he said. The John Birch gr is fighting "welfare" and government e nomic controls, which it falsely labels



DR. HENRY H. BAGGER

mmunistic, the article added. "This is e communism it is fighting, not the mmunism of Marx or the Leninism Moscow."

America warned Roman Catholics not be "stampeded into the Welch camp hysterical fear. Just when we need ery blessed ounce of energy that strong ational unity can summon up to fight e Kremlin, it is outrageous to see Amer- a being sabotaged by yahoos and natics."

eminary president to retire

Dr. Henry H. Bagger, who has since 952 been president of the Lutheran heological Seminary at Philadelphia, will tire at the close of 1962. Dr. Bagger's signation was accepted with regret by ie seminary's board last month. He is xty-eight.

Dr. Bagger has served parishes at Morgantown, West Virginia; Butler and Lancaster, Pennsylvania. From 1930-40 he was president of the United Lutheran Church's Pittsburgh Synod. He served for many years on the ULC's Executive Board and on the Board of Higher Education, as well as on other church and synodical boards and committees. A graduate of Muhlenberg College and Mt. Airy Seminary, he holds honorary doctorates from Muhlenberg and Gettysburg.

Earlier this year Dr. Harry F. Baughman, president since 1951 of Gettysburg Seminary, had announced his decision to retire "not later than Sept. 1, 1962." A joint committee of the boards of the Gettysburg and Philadelphia seminaries has been exploring possible merger of the two institutions. The committee was to have met on Dec. 8 at Philadelphia.

Chicago site selected

Four theological institutions representing the four churches which will next year merge into the Lutheran Church in America had agreed to consolidate into the Lutheran School of Theology at Chicago. They were the Chicago Seminary (United Lutheran); Augustana Seminary of Rock Island, Illinois; Suomi Seminary, formerly at Hancock, Michigan; and Grand View Seminary (American Evangelical), formerly at Des Moines, Iowa. The latter two have already moved to the Chicago Seminary campus.

Last month the Inter-seminary Committee which is planning the new institution revealed that a location near the University of Chicago had been selected for its campus. Dr. Karl E. Mattson, Augustana Seminary president, said requests had been filed with the university's board of trustees for a suitable site. All sites suggested are within five or six blocks of the Rockefeller Chapel, near the center of the university campus.

The university is participating in an urban rehabilitation program which seeks to bring new institutions into its area. Dr. Mattson said it would be about two months before a decision is reached by university trustees about which site to grant to the Lutheran seminary. With an estimated 500 students, the seminary will be largest in the new LCA.

More future pastors

Enrollment in theological seminaries in the U.S. and Canada showed a slight increase in 1961, the American Association of Theological Schools reported. With 20,466 future ministers enrolled in regular courses, member seminaries of the AATS were about two per cent ahead of 1960, the report noted.

The total was still slightly below the record seminary enrollments in the four-year period from 1956-59, Dr. Jesse H. Ziegler, associate director of the association, pointed out. "All of this needs to be seen against a background of increasing general population, increasing total Protestant membership and increasing college and university graduating classes," he said, warning "against undue optimism in interpreting the figures."

As possible reasons for failure of seminary enrollments to keep abreast of these other increases, Dr. Ziegler mentioned recruitment by industry of promising prospects, increasing seminary costs, criticism of the ministry, and "lack of clarity regarding the ministries of clergy and laymen."

Portugal frees missionaries

Native uprising in Portugal's African colony of Angola earlier this year had led to the expulsion of many missionaries. Portuguese colonial authorities charged that the missionaries were "friendly with subversive elements" and that they had "given assistance to the terrorist mo ment."

In September four American Metho missionaries were arrested by the Ang government and moved to Portu where they were jailed in Lisbon. Portuguese government statement char them with "contacts with Commun . . . encouraging pupils to join the rorist movement . . . use of religi meetings to promote dissension political agitation . . . attempted sabot . . . and distribution of strongly s versive pamphlets."

U.S. Methodist bishops and miss officials demanded release of the missi aries. "Preaching of the Gospel" inclu reference to the brotherhood of m worth of human personality and digr of the individual, none of which are p of the Portuguese colonial policy, th statements said. Portuguese colo policy had been under attack from ma sides.

Early this month Portugal freed missionaries, "deported" them to the U

Church's influence is needed

Churches should influence the so order, three religious leaders agreed i discussion at the meeting of the Natio Conference of Christians and Jews Washington. Dr. Jaroslav Pelikan (Pr estant), the Rev. Gustav Weigel (Rom Catholic) and Dr. Emil Fackenhe (Jewish) added that churches sho not try to dominate society nor all themselves to be subservient to it.

Protestant influence on American ciety is "painfully thin" at present, Pelikan remarked. Rather than str convictions, many Protestants have uncommitted interest in spiritual value he said. Dr. Pelikan, a Missouri Syn pastor, is a faculty member at the U versity of Chicago.

RELIGIOUS LEADERS DISCUSS CHURCH'S RESPONSIBILITY
Dr. Pelikan, Father Weigel and Rabbi Fackenheim

Churches must not "meddle" in the ular order, Father Weigel warned. He d religion must "inculcate" virtues like tice, sobriety, honesty and brother- od into the social order.

Addressing an Assembly of Hebrew ngregations at Washington, Secretary Labor Arthur J. Goldberg chided urches and synagogues for being "too ten silent" on major social issues. He id churches should "face up to such ues as the denial of equality in eco- mic life, trade policies and their effect on people here, housing and urban velopment."

LC income levels off

Unless there's a sharp gain in benev- ence giving during the closing weeks of 961, the United Lutheran Church will ind up the year about $3 million short its income goal. ULC budget for 1961 $14,216,400. Income for the first n months shows a steady gain of about .5 per cent over 1960, when $10,737,364 as contributed through the synods for ULC causes. Continued at the same rate ntil the treasurer's books close in Jan- ary, the total would be $11.4 million— a record high for the church but far short of its goal.

Contributions remitted by synods to Nov. 20 were $8,437,957. This was a gain of slightly more than $500,000 over the same period in 1960.

The ULC's Lutheran World Action quota also appeared to be in danger. Received for the ten months was $1,362,823 or 71 per cent of the $1,920,076 goal.

And so forth

Mennonite Brethren College of Winnipeg, Manitoba, has affiliated with Waterloo Lutheran University in Ontario. Under the agreement, students from the Mennonite institution may transfer to the university and receive degrees from it.

A $300,000 home for the aged will be erected at Milford, Connecticut, by the congregations affiliated with the New England Conference of the Augustana Lutheran Church. Three other such homes are maintained by the conference.

Scholarships in honor of Dag Hammarskjold, late United Nations secretary-general, will be established at Augustana College, Rock Island, Illinois.

WASHINGTON

By ROBERT VAN DEUSEN

TARIFFS AND TRADE

PRESIDENT KENNEDY will ask Congress next year to make sweeping changes in U.S. foreign trade policy. The details of the new proposal are still in the drafting stage. But the basic request will be for greater Presidential power to cut tariffs as a stimulant to international trade.

The new element in the situation is the growth of the Common Market in western Europe. For the past few years, this co-operative group where internal trade barriers were eliminated consisted of France, West Germany, Italy, Belgium, the Netherlands, and Luxemburg. Great Britain declined to join on the grounds that it would interfere with her trade relations with other countries in the British Commonwealth.

AS THE Common Market produced results in increased manufacture and export, Great Britain began to feel the pinch of competition. She took the lead in building a "free trade area" which included Norway, Sweden, Denmark, Switzerland, Austria, and Portugal. Soon economic rivalries built up between the "inner six" and the "outer seven."

The Common Market had a head start and the loosely knit trade arrangements within the British-oriented group were not enough. Reluctantly, Great Britain applied for membership in the Common Market.

The application was hedged with c ditions that would protect the inter of other members of the Commonwea Countries such as India, Ceylon, Ghana, whose economies depend on port of basic products to Great Brit would need special tariff arrangeme Big food-producing countries like Can and Australia would need their agri tural exports protected.

If the conditions are accepted Great Britain joins the Common Mar the whole pattern of international tr will be affected. Lowering of inte trade barriers, if it were accompanied the building of a high tariff wall, mi deprive the United States of one of major export markets: industrialized W Europe.

Impact on U.S.

THE IMPACT on American busin would be immediate. If U.S. exp were cut sharply, the dollar short would be aggravated and the econo would feel the jolt. This would sl down our imports, with serious effects the pattern of world trade.

European leaders realize the imp tance of economic stability in the U and are prepared to negotiate for mutual lowering of tariff walls. But der present laws, the freedom of executive branch in the U.S. governm to make tariff adjustments is shar limited.

The Reciprocal Trade Agreements A under which the U.S. tariff system is pr ently administered expires in 1962. stead of asking for its renewal, the K nedy administration will propose a n and more flexible framework in whi it will be able to negotiate effective not only with the Common Market Europe but also with the countries Asia, Africa, and Latin America.

rld Council of Churches Assembly Starts in New Delhi

*They marched in orderly ranks . . .**

United in Diligence

NDIA'S CAPITAL of New Delhi is a cos-olitan city, but its inhabitants turned in great numbers this month to wit- an unusual sight. Observers said not since the Great Buddha celebra-s of 1956 had New Delhi been host o distinguished and representative a ious gathering, the Third Assembly he World Council of Churches.

nterest was high in the arrival of rch dignitaries from all parts of the ld. They came from the great cities Moscow, Berlin, Paris, Tokyo, London, v York—and from remote areas of ica and the South Seas. Before the or meeting there had been gatherings he East Asia Christian Council and eligious broadcasters, but these were the prelude.

Crowds lined the streets on Sunday morning (Nov. 19) as the curtain went up for the main assembly. A colorful procession of 1,200 participants marched in orderly ranks for a few city blocks to a *shamiana*—a tent of striped red, blue, orange, and green that covered an acre of ground.

** Front, from left: R. L. Rajoelisolo (Evangelical Church of Madagascar) and Dr. Christian Baeta (Presbyterian Church of Ghana); Bishop Dibelius (Berlin) and Bishop Sante Uberto Barbieri (Methodist of Argentina); Archbishop Iakovos (Greek Orthodox primate in North and South America) and Bishop Sherrill (Episcopal, U.S.); U Ba Hmyin of Burma Baptist Church Union (half hidden) and Metropolitan Mar Thoma of South India.*

The marchers were garbed in their national costumes or in clerical and academic robes—some in sombre black, others in black and white, some in brilliant greens, reds and purples. Leading the procession was the Rev. Joshua R. Candran, principal of the United Theological College at Bangalore, India, and a member of the council's central committee.

BEHIND HIM marched an array of Protestant, Anglican and Eastern Orthodox dignitaries. Conspicuous among them was Archbishop Nikodim (or Nicodemus), leader of a delegation from the Russian Orthodox Church, whose reception into membership in the World Council was one of the chief news-making events of the assembly.

Other notable churchmen among the marchers included Dr. Arthur Michael Ramsey, Archbishop of Canterbury; Lutheran Bishop Otto Dibelius of Berlin; Dr. Franklin Clark Fry, Lutheran leader and chairman of the WCC's Central and Executive Committees; Dr. Billy Graham, the noted American evangelist; Dr. Nathan M. Pusey, president of Harvard University; and Dr. Henry Knox Sherrill, former presiding bishop of U.S. Episcopalians.

Beside the marchers, about 1,000 other participants in the assembly filled the tent, which had been erected for the service near the Vigyan Bhavan Hall where the business sessions of the assembly were to be held.

As the procession entered the worship area, two choirs sang hymns, some of them set to Indian music played by twelve young musicians on Indian instruments.

SEATED AT THE long platform in the *shamiana* were the five presidents of the World Council who participated in the service. They were Metropolitan Johanon Mar Thoma of South India; Bishop S Uberto Barbieri, Methodist from S America; Bishop Dibelius; Bishop S rill; and Archbishop Iakovos of York, Greek Orthodox leader for N and South America.

Preacher was the Rev. U Ba Hn secretary of the Union of Ba Churches in Burma. Speaking on assembly theme, "Christ the Light o World," he urged a break from p western ways of thought, calling f "relevant and universal theology for nurture of Christians of both East West." If this is not accomplished church will "stand isolated from the erful movement of the renascent f of Asia and the world."

"No theology can be called ecume in the coming days if it ignores A structures. It will be parochial and ern only. This does not mean a d gard for the true Christian heritag the west, but merely taking it seri in an Asian setting."

As an example of an Oriental mo thought that has a real "potential for such a theology," he cited "Ori meditation, the system of Yoga." He this was an extension of Jesus' cu of slipping away from the crowds quiet spot for thought and prayer.

A LUTHERAN BISHOP from East many, Dr. Gottfried Noth of Sax spoke at the first evening meeting. reminded the assembly that "we C tians have not been promised tha shall be the cleverest politicians, s tists, technicians or economists. W not to start a competition between Light of the World and the many lights of the world. We can rely on one thing: When Christians fac distress of the world in the nam Christ and his love, then he send

CEREMONY AT GANDHI'S "SAMADHI" (PLACE OF CREMATION)
Wreath is laid by Bishop Sante Barbieri and Metropolitan Mar Thoma as WCC Exec. Secretary Visser 't Hooft, Dr. Fry and Bishop Sherill look on

and the spell of sin, which binds the wise and the foolish, is broken."

Dr. Noth was among a small delegation permitted to come to the assembly from the Communist-dominated East Zone of Germany. Of 16 delegates, only a half-dozen reached New Delhi.

Another Lutheran churchman who addressed the assembly was Dr. Otto F. Nolde, director of the Commission of Free Churches on International Affairs. He warned against "defeatism" in the Western world and said the slogan, "Better red than dead," was a denial of faith in Christianity. Trading freedom for life would "merely postpone the evil day," he said.

Christians must spur the nations to promote peace with justice and freedom, Dr. Nolde said. He urged continued pressure to end the "madness" of nuclear weapons testing. "There could surely be no justification in the sight of God or the eyes of men for the explosion in the atmosphere of a nuclear bomb in the 50 megaton range or above," he said, referring to a recent Russian bomb test. The nuclear powers must arrive at a "legally binding treaty to cease nuclear weapons testing with provision for international inspection and control," he urged.

THE WESTERNERS who made up a large part of the representation for the assembly were given special instructions about behavior in a land where Christians comprise less than three per cent of the population. India is predominantly Hindu, with a strong minority of Buddhists and Mohammedans.

Delegates were warned to avoid excessive meat-eating and to shun alcoholic drinks, since both these practices are offensive to "orthodox" Hindus. They

were also urged to live as simply as possible because living standards in India are on a different level than those of most western lands.

Presiding at the major business sessions was Dr. Fry. The gavel in his hand cracked down on the table to signify the accomplishment of two controversial but important items of business — acceptance into membership of 23 new churches, including the Russian Orthodox Church and three others from behind the Iron Curtain; and the merger of the 40-year-old International Missionary Council into the 13-year-old World Council of Churches.

REPORTING ON THE activities of the policy-making Central Committee during the seven years that have passed since the previous WCC Assembly at Evanston, Illinois, Dr. Fry lashed out at critics who accuse the council of doing too little or too much. He assailed especially those who accuse the council of trying to become a "superchurch" in which all denominations would be merged. Some fundamentalist groups in the U.S., as well as some Lutheran synods, had made such charges.

He said, "There is no question that the churches are the ones that determine the courses of the World Council. It, under God and his purposes, is their servant rather than the opposite. The World Council not only disavowed becoming a 'superchurch' at its beginning at Amsterdam; its total development since then has been the most convincing refutation of the whole notion. We who are closest to the council are constantly baffled how any such charge can be made or any such misconception still exist, except in critics who are deliberately self-deceived.

In review of the work of the Central Committee, of which he is chairman, Dr. Fry pointed out that it had marked "by a marvelous unity, the of oneness of spirit that can spring from faith in one Lord and Master all. Beyond that it has been a token in itself an adumbration, of unity a the church. Confronting our joint all have been united in diligence loyalty to the ecumenical cause."

DR. FRY observed that the swift t of events in the world had caught u World Council just as it had the re human society. "The winds of hi . . . have blown increasingly and gale force. . . . The acceleration has relentless, often frightening."

In the face of this hectic pace council has not "been panting to up" but has gone ahead and pion in helping churches and nations with rapid social change, Dr. Fry serted. "It has been in the van, thr the Commission of the Churches o ternational Affairs and by the Ce Committee's own actions, in dealing emergent issues affecting war and by a living enunciation of principle decisions are still in the balance an skillful liaison in places where the being made."

He noted especially the cou actions "in the face of the popul explosion . . . in the emerging s of women . . . in the need for con tional safeguards of religious liber nations new and old."

"It will never again be enough' the churches to resume the role o past, "being critics after the fact,' United Lutheran leader said. "We to guide or at least to contribute t guiding."

Compiled from *Religious News Se Evangelischer Pressedienst,* and dispatches

Learn Mercy, Not Prejudice

"Is it Christmas or Hanukkah?" the little girl asked. She had become a minority, and a lesson was taught.

AUDREY WENDLAND

"MOMMIE, DO WE HAVE Christmas or ...ukkah?"

...y little kindergarten girl looked at ... with big, round, puzzled eyes. ...acher says we have to learn, 'On this ...t, let us light one little candle fire.' ...at's not a Christmas song, is it?"

This was our first year in a new neigh...hood, and I had never heard the word *...nukkah* before. My few contacts with ...ish people had been casual and dis...t.

Still, we considered ourselves "broad...nded." We liked the Jewish family ...oss the street. We wanted to be real...ic and fair-minded about living with ...ople of other religions. Why shouldn't ...r children learn songs of another faith? Six years have changed the face of our neighborhood. Almost every other home in our community is a Jewish home. With another religion so much in the ascendancy, we, the "broad-minded" parents soon found ourselves groping along the uneasy path between tolerance and total confusion.

The balance among religions in the public school classroom is further upset because most Roman Catholic children attend parochial schools. That leaves the Protestants and the Jews to "battle it out" over the inevitable religious questions.

OUR CHRISTMAS program has become a queer hodge-podge of Hanukkah songs, carols, and ditties about Santa Claus. We could understand why the Jewish parents did not want Christian festivals celebrated and their own excluded. But they seemed

to lump all non-Jewish things in the same gentile basket.

For example, I could not put "Up on the Housetop, Click, Click, Click" in the same category as "Silent Night" and call that the Christian half of the winter program. (We could no longer call it the Christmas program. The word "winter" was less emotional.)

Nor could I get too enthused about the making of Easter eggs with much talk of bunnies and Passover and not a word about our risen Lord. In short, our festivals became more and more secular and meaningless and theirs more dominant and obtrusive.

JEWISH CHILDREN receive rigorous training in their religion at home and at the synagogue. Jewish children are more conscious of being Jewish than our children are of being gentile, Christian, Protestant, Lutheran, or whichever of the conglomerate tags we use.

Their "Jewishness" extends to the food they eat, the clubs they go to, the summer camps they attend, the friends they make. Before long, our children began to form the idea that being Jewish is something distinct and separate and a little odd.

The self-conscious gulf between adult gentiles and Jews is not easily bridged in a social way. But little children plunge in feet first. They are ready to discuss everything from who Jesus was to an approaching *Bar Mitzvah*. And soon they come home with questions like this:

"Do Jewish people go to heaven? Why do they get presents for eight days of Hanukkah while we have only one day of Christmas? Do we really believe in the same God?"

It seemed the more we tried to be broad-minded, the more our differences protruded; the more we tried to be fair-minded, the more our ignorance and prejudice showed through.

JEWS ARE COHESIVE. When they a
the majority, they can make their
ence felt in the most irritating
We found ourselves becoming rese
as more and more Jewish families m
into the neighborhood and our fr
teased us about living on the "
Strip."

As pre-schoolers, our children pl
freely with Jewish children. But in sc
clans formed and rapidly solidified. M
a time our little girl came home sad-
and bewildered. "Sarah would rather
with Abe Bernstein than with me."
was hard medicine to take.

Soon the school board and the
were top heavy with Jewish names.
will do anything for their children,
give up their free time. A committee
chosen to study the problems of
emphasizing Christmas in the schools

More Jewish teachers were hired
new synagogue was built across the s
from our church. Kosher food appe
in our stores. It seemed we stood by h
lessly, as the reins were taken ou
Christian hands.

Our children came home with n
questions about the Seder service at P
over, the strange Friday night cus
of drinking wine and wearing black c
the meaning of the long week of R
Hashana (New Year) and why it wa
the same as ours.

WE HAD CONSTANTLY before us
loving example of Jewish home life,
devotion between husband and wife,
intense closeness of parents and child
We also had the gnawing knowledge
Jews produce fewer juvenile delinqu
than any other religious group. It
hard to admit that we might, possi
learn something from their example.

Individually, we liked and adm
many of our Jewish neighbors. But rc
up together, this Jewish majority see

nove our school and our community
n unwanted, foreign direction. They
ned to be so "together," and the rest
s so apart and floundering.

Ve tried to be objective, impartial,
still firm in our convictions. But un-
the barrage of questions, we found
selves with gaping holes in our knowl-
e of Judaism. If you are going to
wer children's questions, you must first
e the answers yourselves. Putting
m off with vague generalities simply
n't do.

WE LEARNED, once we opened our
ad minds, that all is not roses in Jewry
er. Three great splits occur within its
use—orthodox, reformed, and conser-
ive—which parallel our Catholic,
otestant and Pentecostal divisions. And
bickering among them is just as un-
dly.

In further study, we learned that Juda-
and Christianity part company way
ck in Genesis, at the point of acknowl-
ging God as the Creator of all things.
om there on, the two religions move
opposite directions.

The Jewish view exalts man and insists
at he has not lost the image of God.
t the Jew's uncertainty about the here-
ter shows in his concern for this life.
According to Jewish belief, the man has the power to work out his own salvation from sin. The Christian concept of grace plays no part in this ladder of self-improvement.

It is little wonder that the synagogues are full of praying, fasting people on the Day of Atonement. Without Christ, the Jews are still in bondage.

ALL THIS CAUSED us to renew our thinking about our own religion. Did we illustrate in our own lives the peace and joy of putting one's faith in God? Did we expect one hour in Sunday school to offset the muddle of "winter" and "spring" programs at school?

Did we teach the Bible as we should? Did we plan meaningful worship time at home? Did we use every opportunity at home, school, and in the community to push forward the cause of Christ?

If we look to Jesus as our example, we see that being "broad-minded" is not enough. Even being informed is not enough. We must learn his compassion for the people who still walk in darkness.

We must learn mercy, rather than separation and prejudice. When Jesus said, "I would gather you," he meant *all* people, not just the ones with special name tags.

The way to accomplish all this is long and bumpy, no matter what your neighborhood. It means knowing what you are talking about. It means living your religion. It means loving your brother.

"He that says he is in the light, and hates his brother, is in the darkness still. He who loves his brother abides in the light, and in it there is no cause for stumbling. But he who hates his brother is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes" (I John 2:9-11).

. . . more than wrapping gi

Christmas proje
that don't cost mon

By Josephine Robertson

"Christmas is so commercial," Jean complained as she and a friend stopped at a variety store where carols were booming out — weeks before Christmas. "Even for children, giving seems to mean just going out and buying things."

"There are other ways of giving," Anne said. "I know someone who plans ahead to do a thoughtful thing on each day of December. She calls on people, writes letters, makes little token gifts. . . . There are lots of gifts that aren't found in stores—'gifts not tied with ribbon.' "

"I'd like some ideas for our family," Jean sighed. "Christmas ought to mean more than things in fancy wrappings. Why don't we talk about it in our Circle meeting?"

The result was a discussion at the next meeting. On a table stood a small Christmas tree. The secretary was cutting out disks of gold and silver paper. One of the members was playing Christmas music on the piano. The president spoke first:

"Everyone who has grown up in an affectionate family knows how much Christmas can mean, especially if that family has church ties. Even the little children can understand that we are giving gifts to each other because of coming of Jesus. When I was a chil made most of our gifts and they m a great deal, but there are other k of gifts that are not *things* at all. I going to tell you about one and then you to share your ideas. Each su tion will be written on a disc of gol silver and hung on our tree.

"This happened right down our st We have a neighbor who broke her and was confined to a wheelchair du the holidays. There were so many th she wanted to do, but couldn't.

"A few days before Christmas m bers of her garden club arrived baskets of greens. 'We've come to d rate,' they told her and, went to w One of the group sat down at the p and played Christmas music. It wa happy afternoon."

The secretary jotted some notes c silver disc and hung it on a tree. T suggestions came from the group. H are some:

"Last year I had a note from a ne bor saying 'This card entitles you fifteen hours of baby sitting. Please me know when you want to go out I will take over.'

"It was such a nice feeling to k

t someone understood my situation
l, it worked out beautifully. She
esn't have children but, when she goes
ay, my Christmas present to her will
taking care of her plants and her dog."

'One of the war years, when people
ren't doing much celebrating or gift
ing I suggested a neighborhood Christ-
s play to be given in our basement.
was very exciting. There were parts
each child, music, costumes, and a
le admission fee to make a gift to
ldren overseas. We all found this a
aningful way to celebrate."

'My neighbor did something like that.
invited in the neighborhood children
singing and then they went out
oling."

'SPEAKING OF CHILDREN my husband
ped the children build a wooden
nger scene. They pasted colored pic-
es on wood and cut out the figures
h a jigsaw. The stable was made from
ooden box with a lightbulb concealed
the top and it was set up under the
ristmas tree."

'When my mother was seriously ill,

a friend with a lovely voice—she was soloist in our church—came in one afternoon, sat down at the piano and sang carols. Mother was so pleased."

"A friend of ours, who is an excellent photographer, gave a Christmas showing of slides for a neighbor who was ill."

"I love to get greeting cards *when* there is something personal written on them. I don't care whether they are fancy. At Christmas I'm hungry for messages from old friends. Feeling this way, I don't have much choice but to reciprocate. It means I must get an early start on my cards—and a good many turn into letters."

"Sometimes I think a letter can be better than any gift. I have a friend who not only writes a lot of newsy letters at Christmas, but makes a practice of sending notes of appreciation to people, some of whom she may not know personally. She writes to speakers she has heard, an author whose words have meant something special, a doctor, teacher, minister, or even the manager of a store where she has had thoughtful service."

"OUR FAMILY has a tradition of making a gift to someone we will never see. Each member contributes what he can—even a few pennies from the little ones—and we

send the sum to an agency the family decides on. This is our family gift."

"I am a nurse with a lot of experience in hospitals. I know what blood can mean and my suggestion is to donate blood at the Red Cross Blood Bank. It seems a very appropriate form of Christmas giving."

"I try to make calls on the people I know in hospitals or nursing homes, or the shut-in parents of my friends. I always take along a little gift, perhaps a box of cookies or some potted bulbs, but I think the call is the important thing."

"We like to take children and some of the older relatives on an evening ride around town to see the lights and decorations. You have no idea what a thrill this is because neither the children nor the elderly are usually out riding around at night."

"OUR LITTLE TREE is beginning to look lovely," the president said, but let's think now of spiritual attitudes. We will have richer gifts of love for others, and for the infant Jesus, if we strive for certain states of mind. Any suggestions?"

"Yes . . . patience! There is so much to do. Children get tired and quarr some from excitement, salespeople frayed, there is extra work with baki decorating, parties, church activities and we get edgy. I find it helps to st each day of the Christmas season w a prayer for patience and serenity."

"We try to think beyond our us circle of family and friends to include our home activities some who are al —newcomers, foreign students or peo who have had recent sorrow."

"I would like to see *appreciation* our little tree. We have talked a lot ab giving joy and thought to others, this is a two-way process and sometir I think we should pay more attention appreciation. This means sharing—a increasing—the joy of those who reme ber us with gifts, tangible and intangil I've always admired the parents of little boy who said 'Whatever I give M and Dad is always what they want mc

"That's part of faith too. Rememb ing our blessings. . . . I know that wl things get busiest, I like to drop into church for a few minutes. It is so pea ful with the greens hung and the li slanting down through the windows.

"I think of this as spiritual replen ment. And isn't the most import attitude really to do just what the slo says for that annual yearly campa 'Put Christ Back in Christmas'?"

MEMORANDUM

Subject: Unsuccess Story

To: Henry Churchman

From: Merle G. Franke

It was good to hear from you. My belated reply is not due to a lack of interest in your letter. In fact, I've spent considerable time musing over your designation of one of our mission congregations as the "Un-success Story." Frankly, I have to agree with you. In terms of what people usually think of as "success," that mission is assuredly unsuccessful!

But let's reflect on that situation for a moment, and perhaps we can find out why I am not disappointed about this "un-success." (Please take note, Henry, that I am NOT referring to this mission as a failure. It isn't a failure!) This moment of reflection may help you to understand why we "put good benevolence" money into a field like that.

You raised a good question: "Why *do* we go into such areas?" Others have asked the same thing. You said there are few Lutherans in that state, and you're right. But that's exactly one of the reasons why we started a Lutheran church there. There was a need for one.

We have long since passed the day when Lutheran congregations were organized only when it could be proved that there were enough Lutheran people in the community to support one! We make new Lutherans today. We're not content to inherit them.

I might add that it isn't really too difficult to organize a new congregation when a couple hundred faithful Lutherans transfer from a "mothering" congregation to start a new one. The difficult mission work is going into the type of area where you may not have five people of Lutheran background in your nucleus.

UNDOUBTEDLY if we were a commercial business and had to show a net return for the benevolence money invested in our fields, we would be compelled to start new congregations only in lush suburban areas where there would be no doubt about a "return on our investment."

I have a sinking feeling that there are denominations that do this very thing . . . invest in new congregations only when they can be certain in advance that the new congregations will "pay off."

To my way of thinking, that is not real mission work at all—it's simply an investment policy to protect the church's money. (I sometimes wonder if the Apostle Paul would have begun work in Antioch or Corinth or Ephesus if he had been concerned only about fields that would give assurance of success.)

It is true that we do enter many typical, fast-growing suburbs, where congregations grow quickly. But we balance this by entering—every year—many difficult fields, real pioneering fields.

THE PHILOSOPHY of home mission work is such that we cannot be primarily concerned with monetary return, a "wise investment," or a good yield. We do not deal in those terms.

Our first and primary criterion is: "Is there a proven *need* in that area?" Is there a lack of the Lutheran witness to our Christian faith? If there is such a lack, then we try to fill that lack. Our board does not enter new home mission fields on the basis of whether or not there will be a "high yield."

Having made that point, I could stop here, because that explains why we are serving so many diversified areas of the United States and Canada today. But the "un-success story" is so untypical of modern America that it may help reassure you if I can spell out a few more fa

I wish you could sit in on our perio staff meetings as we discuss some of difficult fields. We're happy when note that some of these slow-grow congregations are making their m upon their communities.

It might be in Texas or New Mex or Alabama, or any one of dozens areas around the continent which are natural breeding grounds for the theran Church. It could be the farav Yukon where a new congregation been organized recently, and the pas his wife, and a third person were the o ones to be received by letters of trans

I WISH YOU COULD take a tour v our Urban Division secretary. Let show you some of the typical urban c gregations we have been helping dur the past few years. You talk about s cess! You won't find it in most of problem congregations in the cities course, not all city congregations problems!) . . . at least not in the typ sense of "success."

Shabby, eighty-year-old buildings, r down neighborhoods, changing popu tion—anything but a successful appe ance in these communities. The pec who were looking for "success" (eit as individuals or as congregations) h long since fled.

But we have decided to stick it with those congregations that have the courage to remain and serve th communities, not because we were st born or wanted to hang onto the p but because there are people to be serv

In most rundown urban communi there are more people living now t there were in the past. And they h fewer churches to serve them. The ur congregations we assist are far from "s cesses" but they are serving people,

IS THERE A PROVEN NEED?

ey are beginning to find new life as od's chosen instruments in reaching his t children. It may not be success, but is a mission.

WE ASSIST CONGREGATIONS where the erage member-family makes $3,600 a ar. It will take them longer to pay off eir board loans and to become self-pporting, but they are people to be ached by the Gospel. If we had to be ncerned about "success" or quick finan-al return, we would have to stay out such areas.

Our board is of course scrupulously reful with money. The unimaginable eds facing us are far too great to be met with the amount allocated to us. I presume this will always be so. But the determination of where we spend this benevolence money is not dependent on "quick return" of the money. It is dependent on whether or not people are there who need the Gospel.

IN BUSINESS I suppose the success of a venture is somewhat proportionate to the amount of money spent for it. In the church this may or may not be true. We may have to spend large sums of money to get the church planted in faraway places, or in different areas. The result, from a business view, may not seem successful. But it isn't a failure either.

FIVE MAKE A FAMILY

Christmas Secrets

EVERY YEAR we say we will not give so many Christmas gifts. We will not send so many Christmas cards. We will not fall for all the commercialism of Christmas. After all, we tell ourselves, Christmas is the celebration of Christ's birthday, not the birthday of the department store.

Every year we give more gifts and send more cards. But I do think we are less gullible each year and have tried to by-pass the commercialism of the Christmas season.

IN THE Melton household, Christmas has always been a close, family, sharing season, in which we remember that there would be no Christmas if there had been no Christ. We like to hear good Christmas music on radio, television, and on our record player. Each year we invest in new records that we like or in a new Christmas song book. We attend Christmas concerts in the town, in local schools, at churches.

We contribute to various projects that are close to our hearts at this season of the year. We read the Christmas Gospels, each of us alone in his room, and together as a family, and often with friends who drop in at this season.

We usually get our steam up about two weeks before Christmas. I suppose that's because we have children, and they come home from church school full of Christmas plans and stories of Baby Jesus, and come from public school full of surprises and secrets and Christmas parties.

Our children are growing up. Kar away at college, Pete in high school, S in junior high. They aren't quite as e cited or excitable as they were when th were seven or ten. But there's still plen of Christmas spirit around the Melt place.

"Zow-eeee!" Pete yelled one afterno as he burst in after school.

"What's up?" I asked.

Pete hadn't expected to meet me the door. Whatever he was zow-eeei about was not for me to know. He treated to his room.

NEXT SUE crashed into the house fr confirmation class. "Yow-eeee!" s shrieked. She caught me about the wa and danced me about. "Guess wh No. Don't guess. You'll guess and won't have a secret."

Then Dan came whistling into t kitchen. Whistling a Christmas car which he never does. He considers sacrilegious to whistle a religious so He put his arm about my shoulder a squeezed me. "Hi, Beautiful!"

I pretended to fall into a swoon. "Th old Christmas spirit has touched yo I said.

"Yup." He reached into a pocket a pulled out an envelope. "See what have! Just for you and me. Two tick to the Christmas symphony concert."

"Oh Dan! No! I've always wanted go. Every Christmas. But the tick are so expensive."

"This year we're giving ourselves Christmas gift," Dan said. "And this

rt of it. I've also found a babysitter r the evening for Pete and Sue. Mrs. arl. We'll be out very late and I wanted meone very responsible. We're going have dinner before the concert, and a eater supper after."

I HAD VISIONS of a fifty-dollar bill disppearing in smoke, but I shut my eyes the commercial angle and thought of e glorious concert. I sit in ecstasy at ch concerts and squeeze Dan's hand so e marks show.

"What are you and Dad whispering out?" Sue asked as she came to the chen.

"Christmas secrets," Dan said. "Don't l her, Connie. She and Pete keep a ndred secrets from us."

"I do not!" Sue protested. "I've only e secret. Shall we exchange secrets?"

"No. You can't trick us that way," aid.

"Mine's about Christmas," Sue said.

"What about Christmas?" Pete joined . "Isn't anyone doing anything about nner?"

"Your turn to peel potatoes," Sue told n quickly. "I did it last night. And 're talking about Christmas secrets."

"I've got a secret, too, about Christas. Guess what, Mom!" Pete evidently uld not keep his secret any longer. 've asked Anneliese Hanson to the hool Christmas party!" Then he pped. "Oh nuts! I didn't mean to l you. You'll tease."

"We will not," I said. "I think it's a roic step. You were so fussed about e last school party when you found t your friends were taking girls. You'll ve a good time with Anneliese. She's n."

"And sort of cute, too," Pete admitted. "Well . . . I'd have to tell you yway, because we have to ask either Dad or Pastor Hanson to be chauffeur."

"I'll volunteer," Dan said. "Put the date on the kitchen calendar."

"What's so wonderful about a dance?" Sue asked. "*I'm* going to help our choir director teach the confirmands' choir a medley of Christmas songs!"

SHE PUT her hand to her mouth. "Oh . . . Oh . . . I told my secret. And I was going to surprise you, when you came to church the Sunday before Christmas. I was going to tell you then."

She rushed to the hall and came back with a record. "Remember the long-playing record Karen bought last year and we played it for all our Christmas guests? The choir director wants me to bring it and I'll help her teach our confirmands' choir. We'll use the record as a guide."

"Wonderful!" I said. "It's a beautiful selection of songs, carols, and hymns."

" 'Course we won't sound like the choir on the record," Sue said regretfully. "Now you must tell your secret, Mother," Sue ordered. "Or we'll squeeze it out of you."

"Oh, that was your father's secret. I haven't told my secret to anyone." My secret was an exquisite hand-carved crêche scene that I had ordered several months ago.

"Is it that package on the bed?" Pete asked. "I squeezed it and I say it's a book."

"I rattled it," Sue said. "It's a jewel box full of jewels."

"I opened it," Dan confessed. "I thought it was the pipe I ordered. They always come in that size box. So I know your secret."

"Don't tell," I ordered. "It's for Christmas Eve, under the tree. So we'll remember Baby Jesus and thank God for his gift."

At Last-a Hospitalizat

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DATE OF BIRTH: Month_____ Day____ Year_____ Height_____ Weight_____

MY OCCUPATION IS_____

My beneficiary is_____ Relationship_____

I also apply for coverage for the members of my family listed below:

Name	Date of Birth	Age	Relationship	Height	Weight
1._____					
2._____					
3._____					

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation?

Yes_____ No_____

If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered:_____

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date:_____ Signed: X_____

FORM GS 713-3

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WORSHIP NOTEBOOK

OFFERTORY EXPERIMENT

A COUPLE OF MONTHS ago at a conference sponsored by the Department of Worship a speaker made a proposal which raised eyebrows in some quarters. Said Dr. Roy J. Enquist of Wittenberg University: "The passing of offering plates among the congregation during the service is a distraction from the business at hand. The rubrics simply direct that the offering be received and presented at the altar. It would be an improvement over our present practice if the people's offering were to be placed by them in plates in the narthex before the service.

"At the time of the offering the money (and, perhaps, the bread and the wine) should be brought forward for presentation at the altar. The liturgical action that is important here is the presentation of the people's gifts as a representation of their self-offering. The practice of passing the plate creates the impression that 'the church is asking for money' while in fact the true meaning of the offering is that the church is giving money. A church which is interested in eliminating needless causes of offense on the part of visitors may want to consider the simplicity and graciousness of this arrangement."

PORTIONS of the above proposal were reported in the press with the result that one anxious letter-writer complained that Dr. Enquist wanted to get rid of the offertory. This probably made a lot of church executives, particularly stewardship chairmen, sit up and take notice.

Dr. Enquist has no intention of getting rid of the offertory. In fact, as you study it, you may see the wisdom of his suggestion. Pastor J. Stephen Bremer, celebrant at the service of holy communion at the conference, was so impressed with the idea that he put it to use the next morning when the delegates celebrated the sacrament.

Two plates were placed at the back of the church, and an announcement was made beforehand that the offering would be received at the altar and later made a gift to Lutheran World Action. At the service one of the delegates brought the plates to the altar immediately after the votum following the service. These were received by the minister and the service went on smoothly, with no interruption, to the offertory and Prayer of the Church.

I'VE BEEN GIVING Dr. Enquist's suggestion a lot of thought recently. One of the big jobs facing some of us in the next few months is the preparation for services at the constituting convention of the new Lutheran Church in America. Not every service calls for an offering but the liturgy is quite explicit. Here we do need an offering.

The problem arises when you think of anywhere from five to ten thousand people in a great hall and how contact is made with each of them. Will we sit still while hundreds of ushers pass cardboard containers up and down the aisles?

To my mind there's only one way to handle it. Let large containers be set up at every entrance to the hall. Attractively lettered signs will indicate the purpose of the offering, and an usher stationed close by will take up the container for presentation at the altar at the

proper time in the service. It's that simple.

But this proposal doesn't make sense just for large assemblies. It seems to me ideally suited for use in our churches all over the country. What better way to do exactly what is required by the rubrics of the liturgy?

THERE'S NOTHING particularly holy about the custom of passing brass plates up and down the pews. Many of our people who came from Europe never saw such vessels until they came to this country. Most of the churches in Europe used a bag on the end of a long pole or a bag which had two wooden handles.

Today with our custom of using envelopes (and how many are we expected to bring with us on Sunday mornings!), the plates are soon filled up. No one is in a hurry to throw out the envelope system. After all, we need to have a record of our contributions, particularly when income-tax time rolls around. Moreover, lots of us don't always have enough bills or the right amount of change for the offering envelope. That means that a lot of treasurers and church councilmen wind up counting checks along with cash.

BUT WHAT happens where a man and his wife both have a box of envelopes. It is ridiculous to have each write a check. Yet whose envelope does the check go into, and who gets the credit: the husband or the wife? I remember once looking at a statement from the financial secretary which showed that one year I had given $5 less than my pledge. On the other hand, my wife had oversubscribed her pledge by $5.

Yet the plate will come down the pew every Sunday and I don't want to let it go by without putting something in. If the check is put in an envelope which has been issued in the names of both husband and wife, who drops the en velope in the plate? This may sound bit ridiculous, but these are some of th problems involved with the system w now use. Isn't there an easier way?

I think that this proposal is worth try. Let announcements be put in th bulletin for several weeks before the da when the practice is to go into effec Explain that receptacles (and couldn't w find something better than the bra plates?) will be set in the narthex t receive the people's offerings.

Then on the appointed day, with th basins or boxes set in place in the narthe worshipers will place their contributio in them. In places where there are man visitors, a small placard might be dis played which could be set up near th basins to indicate that the offering is re ceived *before* the service for presentatio at the altar *during* the service.

THE NUMBER of vessels to be use would depend upon the number of en trances to the church. In most of ou churches there are usually three aisles Two of these basins may be set up a the entrance to the center aisle, the othe two at the entrance to the outer aisles

There may be some who will say tha such a procedure may reduce the amoun of the offering. If it does, that doesn' speak well for the people's sense of stew ardship. I have a feeling that the exac opposite will be the case. If on the firs Sunday a person places an envelope in the basin which contains his check fo the month, isn't it likely that on succeeding Sundays he may wish to give "an extra gift" from the cash in his pocket?

But all this is conjecture. We won't really know how the system works unless we try it. Here is a place for some experimentation with our liturgical action.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

ersonal possessions

QUESTION: Do the things which children possess have an influence on their evelopment of personal traits? What ort of effect would they have? Would be better for children if they had nothng of their own? Isn't it true that ownrship encourages selfishness?

REPLY: Personal possessions, in the case of children or grown-ups, may serve to develop selfishness or they may help to foster altruism. Much depends on the kind of atmosphere in which a youngster lives—an influence generated by his elders. The ways and attitudes of parents are "caught" easily. They furnish also direct guidance and instruction. The relation between children and property is hardly different from that which prevails in the case of their elders. They may use what they have in a greedy, grasping manner, or they may handle their possessions in a generous, Christian way. In the case of children, parents are the key.

Both youngsters and their elders are better off with some personal possessions, provided they are used in a constructive way. They may be considered as a sort of scaffolding upon which character is wrought. A child's toys, money, or other items are means to ends.

Trouble is likely to develop if they are considered as ends in themselves. The mode of acquiring property makes a difference with boys and girls, just as it does with adults. Children need ways to earn to some extent, even though they may have some sort of allowance. Earning gives meaning to what is gained.

Children undoubtedly learn to make judgments through handling possessions. They also gain in a sense of fairness, appreciation of honesty, consideration of other persons, and a sense of responsibility. It is assumed, of course, that parents provide good examples and cherish attitudes of a Christian quality.

Understand Trinity?

QUESTION: Allan, five years old, came home from Sunday school perplexed and confused. The teacher had told the class about the Trinity. The youngster had no idea what it was all about. One God, three Gods, Holy Ghost—all ran together in a meaningless confusion. Do you think teachers should teach small children about such complex and difficult ideas?

REPLY: Many things in our religious faith may be understood by children, especially if they are concrete. But the doctrine of the Trinity is not one of them. It is an advanced and difficult teaching which no one of us fully understands. Abstract ideas belong to a realm beyond a child's grasp.

To press such ideas upon him is certain to generate misunderstanding. Both parents and teachers will do better to deal with ideas within a child's understanding which can be taught with lasting effect—habits, attitudes, and simple truths. The more difficult truths can wait until the child is ready.

BOOKS

OLD HERESIES NEVER DIE

Modern Heresies. By John M. Krumm. Seabury Press. 182 pages. $3.75.

Here is a sane, forceful and persuasive presentation of a subject which has persistently been treated dogmatically, emotionally, legally, pragmatically and inanely.

To weave through the course of theological development in the Christian faith (an intricate subject if there ever was one), to categorize on the fulcrum of Christian experience what is orthodox and heretical in seven primary categories (and a remarkably comprehensive listing this is), and to do it all with good focus, obvious sincerity and fascinating style—well, John Krumm has done it.

Highlighting the thesis that "many heresies of the past are still—some of them in deceptive disguise—plaguing the church of today," the chaplain at Columbia University points to man-centeredness, the "personal" God, the doctrine of creation, the question of evil, the person of Christ, the church and eschatology as the perennial sources of heresy. By the same token, he insists that much which passes as heresy is merely irrelevant. Maintaining that the Christian faith is not mere intellectual opinion, but the commitment of the self to that which gives central meaning and controlling direction to life, the test of orthodoxy is whether a theological statement is consistent with the central Christian experience which says "I can put my trust in him for life and death."

The ancient heresies of the church are simply stated and their modern counterparts unmasked: e.g., magic and positive thinking, Pelagianism and Buchmanism, Arianism and Unitarianism. As a prologue to this effort the author declares "heresy takes up one single aspect of a many-sided truth and carries it too far." As an epilogue he writes, "the surest sign that our modern thinking about God and his revelation has been dangerously infected by heresy, is the weakened conviction that we have anything unique and all important to tell to t world."

ROBERT D. HERSHEY

New York City

BARTH IN PRISON

Deliverance to the Captives. Sermons a Prayers by Karl Barth. Translated by Marg rite Wieser. Harper. 160 pages. $3.

Karl Barth, certainly one of the mo lionized theologians of our time, goes a lo way in this slender volume to demonstra that he is a gifted preacher, and that f from living in the never-never-land of pu speculation he is driven by a concern make the gospel vital to the common ma

With few exceptions the sermons in th book were preached in Basel prison. Barth ministry to Swiss prisoners has been litt publicized. This fact makes the title of th book, *Deliverance to the Captives,* doub effective. I doubt if there could be a mo decisive acid test of a man's theology tha his effort in bringing the gospel to the ou casts of society.

By and large, the language Barth uses simple, direct and forceful. "The Lord *yo* God," he writes, "is a God with a name, face, a personality. His name, face and pe sonality assure us that he is indeed ster yet good and faithful, a God whom w used to call as children and still may ca today a 'dear God.' "

Barth's prayers are the real gems in th book. He began and ended each servic with a prayer. Time-worn prayer languag and cliches are missing. Instead there is contemporary ring to his words. It is har to read these prayers without actually pray ing them.

FRANK W. KLOS, JR.

Philadelphia

GREAT OLD TESTAMENT GUIDE

Adam to Daniel. An illustrated guide to th Old Testament and its background. Edited b Gallyahu Cornfeld. Macmillan. 558 pages $13.95.

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By LAWRENCE E. TOOMBS. How the parish minister can use the results of modern Old Testament research to enrich his sermons. $3.95

THE WESTMINSTER PRESS
Philadelphia 7

history have been applied to this large, easily understood guidebook. This commentary on the Old Testament, from "Adam to Daniel," is amplified with a vast wealth of archaeological, linguistic, and related material.

The book is profusely illustrated with photographs (many in color) of objects dug out of the ancient sands of the Mediterranean world.

The book was written and printed in Israel, and draws largely on *Hamikra Ledorenu,* an extensive Hebrew commentary and evaluation of the Old Testament now in preparation by scholars of the Hebrew University in Jerusalem. The editor says that "living in the land of the Bible and speaking the Bible's own language, scholars in Israel gain a closer understanding of the meaning of the words and the patterns of the text. Also, because of their intimate knowledge of the indigenous cultural setting they are apt to have a clearer insight into the ways of thinking of the ancient Hebrew and the forms of their social organization. Work of Christian scholars such as W. F. Albright, G. E. Wright, H. H. Rowley is fully taken into account.

It is an important book for a church library or for use by anyone who wishes to understand the Old Testament in terms of a century of scholarly inquiries. G. E. R.

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Protestantism. Edited by J. Leslie Dunstan. George Braziller. 255 pages. $4.

Two-thirds of Dr. Dunstan's book consists of substantial quotations from important Protestant spokesmen from Luther to Visser 't Hooft. Protestantism, he says, is the form of Christianity resulting from the change in the thought world of Western man which began in the 12th century, when man "insisted on expressing himself as a person" rather than accepting authority and the established order.

The author describes (largely through his well-chosen excerpts) the inner life of Protestantism—particularly the relation of faith and reason—and also in some detail the relation between the church and the world as it developed in Protestantism. In broad outlines the book is brought up to date by a study of major doctrinal positions of the 20th century.

Go with Courage. By John and Dorathea Crawford. Christian Education Press. 217 pages. $2.95 (paperback).

The Crawfords have a catchy way of writing about basic problems of teen-agers in language teen-agers are likely to understand. This book is about achieving maturity in thought and action, with a strong religious emphasis, and with check-lists for self-testing on how the reader is progressing.

overseas

Visitors "down under"

AUSTRALIA: Adelaide. Nov. 17.—NEVER before has the United Evangelical Lutheran Church in Australia had in its midst so many top-ranking church personalities from other lands as during the past few weeks. First visitor was Dr. Dorothy Haas, of Minneapolis, director of the American Lutheran Church Women, who addressed women's rallies in Australia before proceeding to the World Council of Churches assembly at New Delhi.

Next came Dr. Ernst Kinder, professor of theology at the University of Muenster, Germany, and chairman of the Lutheran World Federation department of theology. Also enroute to New Delhi, Dr. Kinder came to Australia at the request of the church to lecture to pastors' conferences and to seminarians.

For some time Dr. Kinder has been our consultant on questions of Lutheran union and the theological basis of the Lutheran World Federation.

WE HAD a brief visit from Dr. and Mrs. Franklin Clark Fry (Oct. 19-21). Immediately on arrival at the Adelaide airport Dr. Fry was interviewed by press and TV representatives. Following a visit to Immanuel College, Dr. Fry proceeded to the Barossa district to witness an Australian evangelism mission. He spoke at two centers that evening. On the next day he conferred with the executive officers of the church regarding the LWF, the World Council, and the present Lutheran situation in the U.S.A. During the afternoon he spoke to the South Australian Council of the WCC, to Lutheran students at the University of Adelaide and to the student body of Immanuel Theological Seminary. That night he gave an address at a rally of Lutheran lay people.

Dr. Fry said that he had been astounded at the development which had taken place in the church here since his last visit in 1956. "There is a great upsurge of vitality to be seen, a flowering of new life."

THE PRESIDENT of the *Kirchliches Aussenamt* in Germany, Dr. Adolph Wischmann, came to Australia at the end of October for talks with the leaders of the UELCA and to visit two independent Australian congregations affiliated with the *Aussenamt*. These two congregations seceded from the UELCA in 1928 as the result of agitation to keep the English language out of the Lutheran Church. Protracted negotiations to bring these congregations back have failed, but the visit of President Wischmann afforded an opportunity to discuss the issues anew.

This week we had with us in Adelaide the well-known Finnish Lutheran bishop, E. G. Gulin, who is an authority on church work in industrial areas. Bishop Gulin's interest centered mainly on the many Finnish migrants who have come to Australia in recent years. To assist the UELCA in its ministry to the Finnish migrants the Church of Finland has made available the Rev. P. Levanen, who has been stationed in Melbourne and travels extensively to keep in touch with the newcomers.

WHILE Australian Lutherans were extending hospitality to its visitors, in a neighboring country an Australian Lutheran pastor was being honored. The Huria Kristen Batak Protestant, of Northern Sumatra, is this year celebrating its centenary and Pastor C. E. Schmidt has

Continued on page 45

Newly formed Our Savior congregation at Whitehaven has 115 members

Whitehaven, Tenn., Mission Organized with 71 on Charter

By CHARLES L. STRUBEL

LOUISVILLE, KY. — Our Savior Lutheran Church was organized in Whitehaven, Tenn., on Nov. 4. Mission Developer John H. Herrlinger began worship services in this field last April 16, and on organization day there were 71 charter members and 115 baptized members.

The congregation is meeting in Whitehaven YMCA.

ANNUAL CONFERENCE of the Kentucky-Tennessee Synod was held at Cumberland Falls State Park, near Corbin, Ky. Dr. Gerard D. Busch, synod president, presented a series of lectures entitled "The Challenge of Commitment."

Reports were made on the two impending synodical mergers, Kentucky with the Indiana-Kentucky Synod, and Tennessee with the Southeastern Synod, in the new Lutheran Church in America.

Okolona Church Dedicated

MESSIAH CHURCH, Okolona (Louisville), a mission congregation organized only four years ago, dedicated a $53,000 first unit on Oct. 29. The nave seats 120 persons, with overflow space for nearly that many more.

The building also contains church office, pastor's study, nursery and pullman kitchen. Surrounding shade trees on the 2½-acre site enhance the rustic appearance of the building. The Rev. Ned J. McMillen is pastor.

Messiah's first unit set in suburban grove

Dr. Greever Is 91

Dr. Walton H. Greever, former secretary of the ULCA, will be 91 years old Dec. 18. Mrs. Greever, who passed her 92nd birthday Nov. 7, has been ill for several months at their home in Columbia, South Carolina.

Dr. Greever retired in 1946. Before becoming secretary of the church in 1932 he was a professor at Southern Seminary and had been president of the South Carolina Synod.

DR. AND MRS. WALTON H. GREEVER

Fall Seminars, Workshops Held in South Carolina

By A. KENNETH HEWITT

COLUMBIA, S. C.—Fall months in the South Carolina Synod were featured by conference meetings, seminars, and workshops, designed to deepen and enrich spiritual life. Evangelism seminars and worship workshops were held in each of the five conferences.

The evangelism seminars, with a total attendance of more than 500 pastors, councilmen and members of congregational evangelism committees, were under the direction of the Rev. L. H. Weeks, chairman of the committee on evangelism. The general theme was "Evangelism Begins with You."

Prof. Benjamin Bedenbaugh, of the Southern Seminary faculty, lectured on "The Theological Basis of Evangelism, the Primary Mission of the Church." James Wessinger spoke on "The Laymen's Role in the Mission of the Church." The Rev. Charles Easley presented "The Minister's Role in Evangelism."

Workshops on worship were sponsored by the synodical committee on worship, the Rev. George H. Anderson, chairman. The Rev. Donald Elam was chairman of the project.

The classes for pastors were led by Prof. Richard C. Hoefler, of Southern Seminary, and were centered around the theological, ecclesiastical and practical levels of the leadership of public worship.

Prof. W. Richard Fritz, director of the Southern Seminary Choir, led the classes for choir members and organists in a study on "Music and Public Worship."

The Rev. Marshall F. Mauney, pastor of Mt. Tabor Church, West Columbia, led laymen in a study of "The Drama of Public Worship." This workshop program extended two and one-half hours, and had a total attendance of over 600.

ENROLLMENT at Southern Seminary is 80 undergraduates and 31 graduate students. The students are from eleven Lutheran synods, plus two Baptists, two Methodists, two Presbyterians, one Episcopalian and one from the Christian Church.

BOARD OF TRUSTEES of Southern Seminary approved setting up of the Walton Harlowe Greever Fund, in honor of Dr. Greever,

Penn-al Servitude

A retired pastor from Pennsylvania was introduced at one of the conference meetings in South Carolina as a man who had served 46 years in the Central Penn (Synod). At intermission, one of the laymen voiced what was probably in the minds of several when he said, "He is certainly a nice looking old man to have spent so much time in the pen."

SOUTH CAROLINA . . .
retired secretary of the United Lutheran Church in America.

The income from this fund will be set aside as an "award," not a "reward," for the rising senior selected by the seminary president in consultation with the head of the New Testament Department, in recognition of that student's "high fidelity to the study of the New Testament and his exemplifying evangelical spirit and witnessing to evangelical truth."

STEWARDSHIP of the South Carolina Synod shows definite growth at the end of the third quarter. Benevolent contributions to the ULCA increased $26,000 over the same period last year. This placed the synod in third place percentagewise.

Teacher Commissioned by Suomi Synod for Tanganyika Mission

Front, Prof. Vehanen, Dr. and Mrs. Seward, Pastor Oland, Mr. Mntangi; back, Dean Scherer and Prof. Flatt, speaker; Pastors Sallmen, Lehti and Kunos

CHICAGO — Dr. and Mrs. Thomas C. Seward were commissioned as missionaries to Tanganyika at a service Nov. 8 in Bethlehem Church, Suomi Synod, at DeKalb, Ill.

Dr. Seward, former Northern Illinois college professor, will direct district schools for the Lutheran Church of Northern Tanganyika.

The commissioning service was conducted by the Rev. M. K. Sallmen, of Ely, Minn., chairman of the Board of Foreign Missions, Suomi Synod. The principal speaker was Prof. Donald Flatt, of the School of Missions, Maywood, a former missionary to Tanganyika.

Others taking part were Dean James Scherer and Prof. Eino Vehanen, of the School of Missions; the Rev. D. Lehti and the Rev. J. E. Kunos; Pastor Ephraim Oland of Tanganyika; and Mr. Sempeho Mntangi, secretary of the Usambara-Digo District, Lutheran Church of Northern Tanganyika.

Lay Workers Commissioned in Nebraska for Santal Mission

OMAHA, NEB. — Mr. and Mrs. Robert Breese were commissioned as lay workers in the Santal Mission of India at a service in Good Shepherd Church, Columbus, Neb., Oct. 15.

Santal is a mission field of the American Evangelical Lutheran Church, which will unite with the ULCA, Augustana and Suomi Synod next year to form the Lutheran Church in America.

President A. E. Farstrup, of the AELC, performed the act of commissioning. Others taking part were the Rev. M. C. Dixen, of Minneapolis; Pastor Folmer Farstrup, of Cordova, Neb.; Pastor Harald Ibsen, of Marquette, and the Rev. Karl Gigstad.

After commissioning: Pastor Gigstad, Pastor Dixen, Mr. Breese, AELC's President Farstrup, Mrs. Breese, Pastor Ibsen and Pastor Folmer Farstrup

Mr. and Mrs. Breese are members of the Columbus church, a ULCA congregation. Mr. Breese attended Midland College and the University of Nebraska. In India he will be an agricultural advisor. Mrs. Breese is a practical nurse with hospital experience, and will serve in a mission hospital.

—MARTIN G. SCHROEDER

"October 8" Is a Street, Lutheran Church Is On It

MONTEVIDEO, URUGUAY — The Lutheran Church of Uruguay is located on La Avenida 8 de Octubre, Montevideo, a street so named because Oct. 8 is the anniversary of the peace ending Uruguay's great civil war 110 years ago.

This year Pastor Herman D. Hammer was invited to write an article in the anniversary edition of the Montevideo daily *La Manana.* He wrote a piece emphasizing the peace formula expressed in the treaty: "There shall be no conquered nor conquerors. All shall be united under one standard."

In a footnote to the article, the newspaper printed a laudatory thumbnail biography of Pastor Hammer, who has been in Uruguay since 1954, and in South America for 25 years as a United Lutheran missionary.

A week earlier, the same newspaper reported a "conqueror" in the Hammer family. The pastor's son Michael, a high school student, had won the 1,500-meter race in the national track and field meet (*see photo*).

Luther Medallion Collection Dedicated at Minneapolis Dinner

By PAUL LUTHER WETZLER

MINNEAPOLIS, MINN.—The annual Martin Luther dinner, sponsored by the Minneapolis Lutheran Council, was held Nov. 10 at Luther Center, Minneapolis. The speaker was Dr. George Schultz, executive secretary of the Board of Trustees, American Lutheran Church.

Dr. R. H. Gerberding, vice chairman of the board, Lutheran Brotherhood, welcomed the pastors and their wives who were guests. A feature was the dedication of a collection of Martin Luther medallions given to the Martin Luther Library by Dr. Otto L. Schreiber, of Jersey City, N. J. The collection was accepted by Carl F. Granrud, president of Lutheran Brotherhood.

A CHOIR OF 1,000 presented Handel's *Messiah* in the Minneapolis Auditorium on Nov. 26. The annual benefit concert sponsored by the Lutheran Welfare Society of Minnesota was directed by Dr. Weston Noble, of Luther College.

AUGUSTANA AND ULCA Luther Leaguers held a joint rally Nov. 5 in Mt. Olivet Church, Minneapolis. Dr. Melvin Hammarberg, pastor of Gloria Dei Church, St. Paul, spoke.

TRINITY CHURCH, Long Lake, laid the cornerstone of its new church Nov. 19. The Rev. George Gerberding, president of the Central Conference, preached.

GREATER MINNEAPOLIS Council of Churches is seeking $156,300 to carry out its 1962 program. The council opened two new weekday church schools this fall.

Fallout Shelters Criticized

ANOTHER CRITICISM of the fallout shelter program was voiced by Methodist leaders from nine north central states, meeting in Minneapolis. The churchmen adopted a statement charging that fallout shelters tend to give people a false sense of security, encourage some to think of nuclear war as inevitable and justifiable. "Peace is our only security and our only hope," it concluded.

AMERICAN LUTHERAN Church Council, meeting in Minneapolis, approved a statement prepared by Dr. Warren Quanbeck, of Luther Seminary, declaring that neither the New Testament nor the Lutheran Confessions give "special warrant" for the celebration of communion at weddings.

"Where such celebrations do occur," said the writer, "participation should not be limited to members of the bridal party, but extended to all in the congregation who might properly approach the table of the Lord."

MEN OF HOLY TRINITY CHURCH, St. Paul, conducted a 12-hour service of prayer, praise and thanksgiving to open the church's 75th anniversary celebration. A total of 705 persons attended the 24 half-hour services.

Dr. Clemens Zeidler, president of Northwestern Seminary, was the anniversary banquet speaker. The Rev. William P. Gerberding, the Rev. George Dressler and the Rev. George Koehler spoke at other services.

The Rev. Harold E. Carlson is pastor of Holy Trinity, which has grown to more than 1,000 confirmed membership.

Housing the Pastor

ALTHOUGH 79 per cent of Ohio's pastors live in parsonages provided by congregations, only a third of them really prefer a church-owned home, according to a survey which drew replies from 184 of the 239 pastors serving parishes.

If they had a free choice, 56 per cent would ask for a housing allowance so they could own or rent their own homes. Some felt such an arrangement gives the pastor's family more of a sense of belonging to the community.

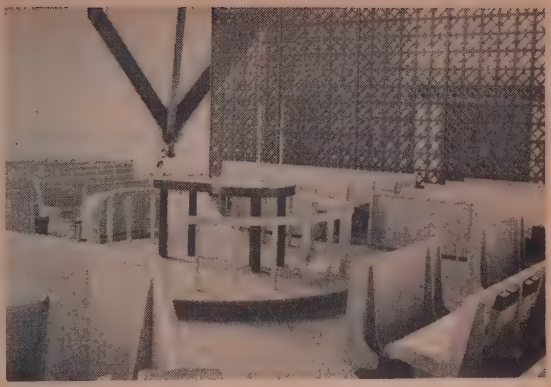
HIO

hurch at Findlay as Central Altar

By E. RUDOLPH WALBORN

COLUMBUS, OHIO—St. John's hurch, Findlay, is the first hio Synod congregation to ave a church built "in the ound" with a central altar. It as dedicated Oct. 8, with ynod President Herbert W. eler preaching.

The $225,000 building proides a sanctuary seating 220



Six shallow sections of pews center upon altar at St. John's

aminated fir beams rise 35 ft. from ground to church center

and an educational unit on a six-acre tract near the edge of town. The congregation had been downtown since 1863.

The nave is 56 feet square, its triangular side walls filled with gray glass and brick. A 12-foot aluminum cross hangs above the free-form altar. On one side is a central pulpit with choir stalls facing it. Outside is a 50-foot free-standing cross.

MICHIGAN

Lutheran Teacher Receives Award for Inspiring Boys

By RAYMOND A. HEINE

MONROE, MICH.—William Goodman, manual training teacher at Monroe High School, received the "Good Samaritan Award" recently for his service in "making men of boys."

Richard P. Waters, school athletic director, presented the award at a banquet sponsored by local businessmen. He said Mr. Goodman in 38 years of teaching has influenced many boys to complete their high school education.

Mr. Goodman is a charter member of Christ Lutheran Church and has served as church councilman and on the building committee.

Mr. Waters presents award to Mr. Goodman

Braille Hymnal Enables Blind Member to Sing with Choir

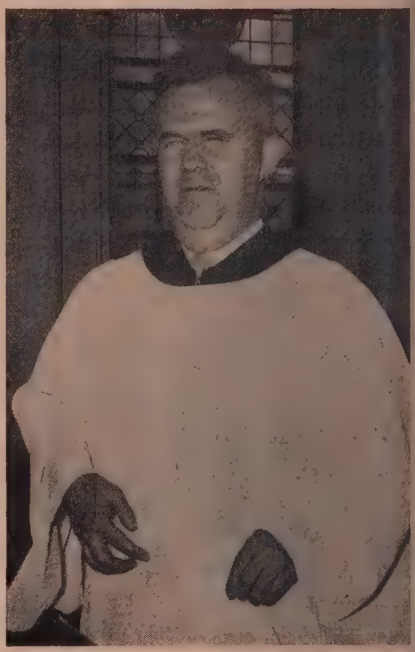
By HENRY W. SNYDER

ALLENTOWN, PA. — Publication of the *Service Book and Hymnal* in Braille, for use of the blind, has brought a new singer into the choir of Grace Church, Bethlehem. He is Leroy Price, industrial supervisor for the Northampton County Blind Association.

A member of Grace Church since 1937, he has served his congregation as a church councilman and president of the Men's Brotherhood, but never sang in the choir because he is almost blind.

Last spring he decided to try it, and spent hours during the summer memorizing hymns and anthems. In September the ladies' Bible class of Grace Church gave him the Braille edition.

Price takes the necessary loose-leaf pages into the service each Sunday, and reads the hymns with his fingers. Often he records the choir rehearsals on tape, and does extra work at home to memorize the anthems.



LEROY PRICE
—Bethlehem Globe-Times Photo

Districts Elect New Deans

TWO NEW DEANS have been elected recently in the Lehigh Valley. Pastor Alfred Long, Nazareth, is dean of the Northampton District, succeeding Pastor Walter Kuntzleman, who moved to Emmaus.

In Allentown, Pastor Samuel Stauffer is the new dean of the Allentown District, succeeding Dr. Henry Pflum, who plans soon to retire. Pastor Harold Sell succeeds Dean Stauffer as secretary of the district.

JUDGE HENRY V. SCHEIRER, a member of St. John's Church, Fullerton, was elected Nov. 7 to a ten-year term as judge of the Common Pleas Court of Lehigh County. He had been appointed to the bench in February 1960. The other judges on the same bench are Lutherans—James F. Henninger and Kenneth Koch.

ST. PAUL'S CHURCH, Indianland, has approved construction of a $45,000 eight-room underground annex. The congregation plans to erect a superstructure above the annex sometime in the future.

ST. ANDREW'S CHURCH, Palmer Township, inaugurated use of its new $120,000 church building with a series of special services the week of Nov. 26.

Welfare Board in York Re-elects Pastor Folkemer

YORK, PA.—The Lutheran Welfare Service Board re-elected the Rev. Gordon E. Folkemer, of York, to his fifth consecutive term as president. Other officers are M. I. Crumrine, York, vice president; the Rev. E. M. Clapper, Red Lion, secretary, and George Snyder, treasurer.

The Home for the Aged now has 119 guests, with 89 on the approved waiting list. The 14th cottage is under construction.

ST. JOHN'S CHURCH, New Freedom, dedicated its building Nov. 5. Dr. Jacob M. Myers, of Gettysburg Seminary, preached. Taking part were Dr. Ralph C. Robinson, Central Pennsylvania Synod secretary; the Rev. Mervin E. Smith, former pastor, and Pastor James B. Lau, Jr.

ONNI KANGAS, business manager of the Central Pennsylvania Synod, addressed the York County Lutheran Ministerial Association at a breakfast meeting Nov. 6. His topic was stewardship.

ZION CHURCH, Jefferson Charge, celebrated its 100th anniversary Nov. 5. Dr. Dwight F. Putman, Central Pennsylvania Synod president, spoke. The pastor is Dr. Kenneth S. Ehrhart.

DR. RICHARD C. KLICK, pastor of St. Paul's Church, Allentown, has accepted a call to St. Paul's Church, York, effective Jan. 1. He will succeed Dr. Chester S. Simonton, retired.

THE REV. GEORGE E. STAUFFER, of Parkside Church, Buffalo, former pastor and organizer of Luther Memorial Church, York, accepted a call to St. Paul's Church, Hanover, effective Jan. 1.

Above is the artist's conception of the three-story, 160-bed, Arizona Lutheran Hospital now under construction at 1000 N. Country Club Drive in Mesa, Arizona. You are invited to help build this much needed hospital.

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Muhlenberg Names Eichorn Church Relations Director

ALLENTOWN, PA. — The Rev. George Eichorn, Jr., pastor of Resurrection Church, Levittown, has been appointed Director of Church Relations at Muhlenberg College, a new post. He will assume his new duties Jan. 1.

Pastor Eichorn will work in the fields of public relations, recruitment of students and fund raising.

A graduate of Muhlenberg College and Philadelphia Seminary, he served five years as pastor of St. John's Church, South Pottstown, then went to Levittown as a field missionary of the Board of American Missions. When the church was organized in 1956 he became its first pastor.

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Gettysburg College Gets $15,000 Gift from Women

GETTYSBURG, PA.—The Woman's Leag of Gettysburg College made a golden ann versary gift of $15,000 to the college at i 50th annual convention early in Novembe

The money is earmarked for new equi ment in the recently remodeled and enlarg college library. The gift was presented Mrs. H. L. Crist, league president, to D C. Arnold Hanson, new president of t college.

Dr. H. W. A. Hanson, of Harrisbur former president, and John Apple, of Su bury, chairman of the board of trustee also spoke.

About 200 delegates represented the 6,0 membership of the league from sub-leagu in Pennsylvania, Maryland and Washingto D. C.

Needs of Elderly Surveyed

WEST PENN CONFERENCE Inner Missi Society has appointed the Rev. Maynard Barnhart, of Arendtsville, chairman of committee to study services to older perso

objective is erection of a home for the d in the conference territory.

Mrs. Reba Wentzel, of Biglerville, was ointed secretary-receptionist for the ncy office in Gettysburg.

T. MATTHEW'S CHURCH, Plainfield, broke und this fall for a new $100,000 con- porary-style church of brick and Indiana estone.

erseas: Australia

Continued from page 35

e to Indonesia with his wife to take t in the celebrations.

Pastor Schmidt reports that there are y 225 pastors to serve the Batak urch's 800,000 members. One pastor to serve seven churches with a com- ed membership of 23,000. But the urch is gaining ground and is exercising uence far in excess of its numerical ngth.

TWO YEARS AGO an Australian Lu- ran pastor, the Rev. S. H. Held, spent eral months in the U.S. studying evan- ism techniques under the guidance of Board of Social Missions of the CA. The results of this study are now ng experienced. Since assuming the ce of director of evangelism and stew- dship, Pastor Held has conducted ten a missions. Besides bringing in nu- rous new members and Sunday school pils, the missions have caused an up- ge of lay activity hitherto unknown our circles. "Dead" congregations ve been revitalized. Everywhere the estion is being asked: Why didn't we ve this long ago?

One of the interesting results of the ssions has been the abnormally high mber of adult baptisms and confirma- ns shown in the church's statistics. e largest mission so far attempted has luded twenty congregations. The plan action adopted for missions follows the American pattern, with the necessary adaptations to Australian conditions. It is planned to hold missions in each district every three years.

The two American pastors who have been made available to the Australian Lutheran Church during the past year are serving with distinction. They are the Revs. P. Albers, stationed at Angaston, S. A., and W. Dahl, of South Brisbane, Qld. The Evangelical Lutheran Church of Australia has in recent years obtained five pastors from the Missouri Synod. —L. W. LOFFLER

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This is the 30-bed nursing wing added to Lutheran Home at Southbury

New Nursing Wing Dedicated at Southbury Home for Age

BRIDGEPORT, CONN.—Construction of the nursing wing of the Lutheran Home for the Aged in Southbury, Conn., has been completed. The new wing, constructed at a cost of $316,000, was made possible through the efforts of the United Lutheran Church in America congregations in the New England area, and the gifts of many friends.

Dedication was held Nov. 26. The Re Edward Perry, chairman of the social mi sions committee of the Synod of New Yo and New England and pastor of St. John Church, Mamaroneck, N. Y., was th speaker.

The nursing wing is equipped with th most modern facilities and has 30 bed An intercom system between the nurse station and each bed has been installe Television may be installed in each room.

A modern kitchen, a day room, a lar recreation room, special rooms for docto and nurses have been provided. There a accommodations for private rooms, double and four to a room. —H. D. HRDLICK

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ukon Mission Organized ith 54 on Charter Roll

By E. G. GOOS

EGINA, SASK.—The first Lutheran con-ation in Canada's North, beyond the vinces, was organized Nov. 5 at White-se, Yukon.

he Rev. M. K. Gulbis, pastor, entered field in the spring of 1959 as mission eloper under the Board of American sions. His persistent efforts came to tion in the organization of Trinity Evan-cal Lutheran Church of Whitehorse.

With 54 confirmed Lutherans on the ter roll, the Rev. Reinhold Sedo, presi-t of the Synod of Western Canada, de-ed the congregation officially organized. Rev. Otto Reble, Canadian secretary he Board of American Missions, preached sermon.

he congregational meeting, held imme-ely after the service, extended a call to tor Gulbis. Stewardship Secretary Mil-Fiene conducted a stewardship week in -November. A site has been selected a church edifice. The congregation meets v in the Elks Hall.

Regina Mission Growing

IMOTHY LUTHERAN CHURCH, a mission in gina, Sask., the Rev. Roger Huebner, tor, has completed the first phase of its lding fund campaign and submitted its ns for review by the ULCA Department Architecture. Since organization a year the church has nearly doubled its con-ned membership. Its newest and most cessful venture is a cub group, the only in the immediate area, with an experi-ed leader and three assistants.

MISS ELEANORE GILLSTROM, educational ssionary in Western Canada, spent a week leadership training with First Church in n Flon, Man. The congregation dedi-ed a new educational unit on Dec. 3.

TRINITY CHURCH, Winnipeg, Man., was the scene of a recent JCLU meeting for representatives of the Western Canada Synod, the Icelandic Synod and the Augustana Canada Conference.

Negotiations regarding the seminary at Saskatoon were held with representatives of the American Lutheran Church at Saskatoon Nov. 9. The seminary reports a record enrollment of 35. Of these three come from Augustana congregations, seven from ULCA churches.

CANADIAN UNIVERSITY and college students organized their own Lutheran Student Movement, independent of the American Lutheran Students' Association, at Waterloo Lutheran University, Waterloo, Ontario.

First officers of the organization include

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Donald Storch, Edmonton, Alta., president; Al Christianson, Saskatoon, vice president; Miss Magdalene Krumm, Waterloo, secretary; Fred Luetkehoelter, Waterloo, treasurer, and the Rev. Walter Goos, Winnipeg, and Prof. Donald Morgenson, Waterloo, advisors. First study conference is scheduled for Banff, Alta., Sept. 7-11, 1962.

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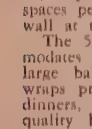

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Monk in New Relief Post

CANADIAN LUTHERAN COUNCIL called the Rev. Clifton L. Monk, executive secretary of Canadian Lutheran World Relief, as the first executive secretary of its Division of Welfare. He assumed his new job Oct. 1.

J. George Keil, of Winnipeg, was elected executive secretary of Canadian Lutheran World Relief. Pastor Monk had held the post for 14 years.

UNITED LUTHERAN CHURCH MEN of St. John's Church, Edmonton, Alta., have undertaken to visit vacant congregations with a stewardship and evangelism program. About twenty men went out on their first missions at Alberta Beach and Onoway.

AFTER A SUCCESSFUL two-week run at the Daylight Theater in Saskatoon, *Question* opened at the Metropolitan Theater in Regina, Nov. 27. The provincial censor in Regina had high praise for the film.

THE REV. DONALD OLSON will begin his survey in the northwest area of Calgary.

Miss Evans Resigns Post On Foreign Missions Board

NEW YORK—Helen L. Evans, New York, a former missionary to Liberia, has resigned as secretary of travel and health of the ULCA Board of Foreign Missions.

She served the ULCA's mission board as a teacher in Liberia from 1945 to 1951. Since March 1960 she has made travel arrangements for outgoing and returning missionaries as well as arranging for their health examinations.

A graduate of Midland College, Fremont, Neb., and Biblical Seminary, New York, Miss Evans will continue her graduate studies in religious education at New York University. Dr. Earl S. Erb, board executive secretary, said she will work part time for the board while attending school.

Prior to her position with the Board of Foreign Missions, Miss Evans headed the Lay Placement Service under the Board of Higher Education.

CKY MOUNTAIN

ulder Church Buys Bus

r Use in Youth Program

ENVER, COLO.—Trinity Church, Boulder, o., bought a cross-country 37-passenger to extend its youth program. The Luther gue will use it next year for a two-week to Los Angeles and San Francisco, ting West Coast congregations.

Meanwhile the bus is being used almost ry weekend. Confirmation classes have ted points of interest in the Denver area, Luther Leagues have gone to mountain eats. It is available also for use by other rch organizations. Five men of the rch have been trained as drivers.

—CHANGES OF PASTORATE—

CENTRAL STATES

LFF, LORIN J. From St. John's Church, ennington, Neb. To Tabitha Home, incoln, Neb., executive director.

ICELANDIC

RMAN, JON. From Lundar Church, undar, Man. To State Church of eland.

NORTH CAROLINA

AL, DONALD R. From Lebanon Church, leveland. To Our Saviour Church, allas.

G, CLAYBORNE. From St. Stephen's hurch, Lenoir. To St. Luke's Church, onover.

RMAN, CLARENCE E. From St. Luke's hurch, Monroe. Retirement.

INELT, RONALD H. From Christ Church, Lexington Park, Md. To Gloria Dei Church, Salisbury.

NORTHWEST

HIBBARD, GERALD C. From St. James' Church, Johnston, Iowa. To Redeemer Church, Milwaukee, Wis., assistant pastor.

PACIFIC SOUTHWEST

DAUBENBIS, FRED. From Trinity Church, Long Beach, Calif., assistant pastor. To Hollywood Lutheran Church, Hollywood, associate pastor.

REENSTJERNA, HENRY. From Holy Nativity Church, Reseda, Calif. To Faith Church, Phoenix, associate pastor.

WESSELL, DOUGLAS. From Church of the Master, Corona Del Mar, Calif. Graduate study.

PITTSBURGH

RUBLE, ROBERT B. From Trinity Church, Butler, Pa. To Berkeley Hills Church, Pittsburgh.

FISCHER, ALBERT G. From Hebron Church, Avonmore. Retirement.

Chicago Services on TV

HICAGO, ILL. — The Norwood Park Lu-an Church will televise its worship serv- on Sunday, Dec. 24, at 11 A.M. over GN-TV. Christmas Day services will be ulcast over WGN-TV and WGN Radio 10 A.M., when Pastor Warren F. Best conduct Holy Communion.

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IN CONCLUSION

YOU DON'T expect church statistics to be full of suspense like a mystery story, but that's how they are in the United Lutheran Church. You never know how things are coming out until you read the last page.

Will the United Lutheran Church reach its financial goal of $14,216,400 this year? Offerings brought to 4,600 churches on the last few Sundays of December will answer the question.

Part of these offerings is kept for congregational expenses and part is forwarded to synod headquarters. Synods send part of what they receive to the ULC treasurer. By Jan. 20 we will know what happened. Until then, suspense.

Then scores of young congregations that are waiting to begin construction of their first church buildings will get word to place the contracts—or wait a while longer. In foreign countries the missionaries will receive instructions on whether to expand or diminish the work in schools and hospitals.

WHETHER YOU put $5 or $10 in your offering envelope next Sunday will eventually be reported around the world. That may seem to be an extreme statement. But since your offering is multiplied by those of 1,700,000 other United Lutherans, an extra $5 makes an extreme difference.

Total church contributions of communicants in United Lutheran congregations averaged about $95.50 last year. Suppose we make it $100 this year. Seventy-five dollars stays at home for local expenses, building projects, and so forth. Synods keep a substantial part of the remaining $25 for their work, and some goes for special causes such as Lutheran World Action, colleges and seminarie and numerous others. The rest goes t the ULC.

The United Lutheran Church is hopin to receive this year $11.65 per commun cant. It's the word on whether this go is achieved that we'll be waiting for t Jan. 20. A strong surge of giving the next two weeks will assure the outcom

There's a special reason this year wh it is urgent that the United Luthera Church should receive the full amou requested. In 1962 we come to the gre day we have long dreamed of, when o church will finally merge with thr others. There are complicated problen to solve in bringing together all the par of these merging churches and givi them a start in their new life.

If there's enough money in the trea ury to carry through this transitio everything will go more strongly an effectively. There's much needed besid money, of course. This will be a time testing whether we have the foresigh wisdom, and courage to do the thin our Lord expects of us. But money w be essential too.

MAYBE YOU won't think of these thin when you write your check or place ca in your offering envelopes these next fe Sundays. But the people at headquarter who have responsibility for answering your name as great needs and problen arise, are thinking very soberly abo what you are planning to do.

Leaders of the church can't do an thing you don't tell them to do. Yo vote is folded up in the envelope you p on the plate in church.

It's time to plan your Christmas pre ent for our Lord's work that is do through his church.

—ELSON RUFF

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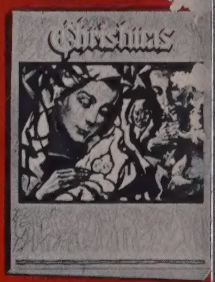

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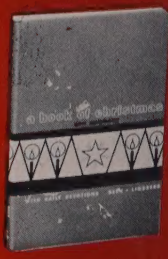

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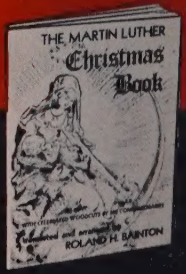

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